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Chief of Chaplains, RADM Barry Black visits with Chaplain Bill (last name omitted due to operational security), Command Chaplain, aboard USS THEODORE ROOSEVELT (CVN 71) which is deployed in support of Operation Enduring Freedom.

Chief of Chaplains and Chaplain of the Marine Corps minister at the "Tip of the Spear."

Chaplain of the Marine Corps, RDML Lou Iasiello serves the Eucharist to Marines at Christmas Eve Mass in Camp Rhino, Afghanistan.



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CHIEF OF CHAPLAINS
Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues in Ministry,

During our recent travels, Chaplain Iasiello and I have been impressed by the superb ministry our chaplains, RPs, and other support staff are providing throughout the world. Whether you are deployed in support of Operation Enduring Freedom, taking care of family members back home, or supporting our people in other ways, know that your efforts make a difference and do not go unnoticed.

In fact, Navy chaplains have been receiving fantastic media coverage, helping us "tell the story" of Sea Services ministry to the American public. In this edition of *THE NAVY CHAPLAIN*, we tell a bit more of that story. Chaplain Mitch Schranz presents an insightful and highly relevant article on two models of pastoral counseling. Chaplain Paul Burmeister offers a concise look at religious accommodation for our Muslim shipmates. Lieutenant Youssef Aboul-Enein, a Muslim lay leader and frequent contributor to *THE NAVY CHAPLAIN*, gives two timely book reviews. In the next two articles, Chaplain Vic Smith, our "Gray Shepherd," shares some wisdom learned 30 years ago, while one of our newest chaplains, Lieutenant Michael Tomlinson, tells of the joy he has found in his first months as a Navy chaplain.

As you continue to "labor in the fields," I urge you remember those in authority over you who also labor to preserve the security of our homeland. Let us keep these military and governmental leaders in our prayers.

In God's service and yours,



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Editor: LCDR Walt East, CHC, USN



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Frankl and Adler—Practical Models for Pastoral Counseling

by CDR Mitchell Schranz, CHC, USN



When Moses came down Mount Sinai carrying the Ten Commandments he was shocked to see the children of Israel worshipping a golden calf. A miracle occurred and the letters of the tablets flew back up to Heaven. Moses dropped the tablets whereupon they shattered the golden calf. Why did Moses drop those precious tablets? Because as soon as the letters flew off, he was left carrying just stone, and he could not bear the weight.

-A teaching from the *Medrash*

The above Medrash points to a phenomenon of human nature: a person can bear almost any misfortune or hardship, can make almost any sacrifice, as long as he sees the higher meaning behind it. Remove that motivating purpose, and he will die in the face of adversity. As chaplains, we often see people experiencing pain, loneliness, illness, divorce, passover or a constellation of other misfortunes. The story of how an ordinary person can prevail over adversity is the story Viktor Frankl tells in his seminal work, *Man's Search for Meaning*. It is the central theme as well of the school of logotherapy which he pioneered. It is something that we, as helping professionals, can use with great effectiveness in our counseling ministries.

Origins of Logotherapy

Viktor Frankl was a promising young psychiatrist in Vienna when the Nazis came to power. He was offered the opportunity to go to the United States to pursue his career, but it would mean leaving his wife and family behind. Knowing the personal danger in remaining with his loved ones, he chose to stay in Nazi-dominated Europe. Between 1942 and 1945, he was imprisoned in Auschwitz and four other camps. In Auschwitz, he survived several "selections" (immediate death). He was transported to other camps as the Allied forces liberated large portions of Europe. After the war he continued his research, practicing

medicine and psychiatry in Vienna where he developed the ideas which came to be known as "logotherapy."

The experience Viktor Frankl lived through at Auschwitz was a defining point in his life, as it was for most Holocaust survivors. Many survivors of the concentration camps were able to rebuild their lives, raise happy families, and continue on with relatively normal lives in their new homelands. Others led lives of varying degrees of normality, had children, and pursued conventional occupations while carrying the torment of deep psychological and emotional scars. In some cases, these wounds were transmitted to their children. A third category of people survived the camps physically, but were all but dead spiritually and psychologically. Many of these people found it hard—if not impossible—to marry, raise children, hold jobs, or shake themselves from the tormenting visions of what they had endured in the Holocaust.

Within the camps, many people were chosen for death within hours of arrival at the selection gate. An SS officer directed them to the "left line," which meant they were immediately sent to the gas chamber and extermination. These people had absolutely no opportunity to shape their destiny one way or another. The small minority of people who were chosen to move to the right, with some chance of survival, were selected, not to live, but to live a little longer—to work, and then to

die through malnutrition, exposure, or in the gas chamber. Despite the horrific conditions and constant threat of extermination to which they were subjected, a number of these people did survive the hell into which they were thrust. Some even survived to achieve greatness through their contribution to improve the human condition. This is the story of Dr. Viktor Frankl.

As both a psychiatrist and a prisoner, Frankl wanted to know why it was that among the prisoners who were not slated for immediate extermination, some lived, despite everything, while others, even some who were better physically conditioned, died.

The answer, Frankl proposed, lies in the mental attitude of the prisoners. Those who were able to find a meaning, a purpose behind the madness, were able to go on. Those who saw just the meaninglessness of the experience eventually perished. In other words, while one could not fathom the meaning behind his suffering in Auschwitz, one could still suffer with meaning. Eventually, this became the basis for Frankl's school of logotherapy, which said that man is motivated most, not by sex, greed or power, but by a need to find a higher purpose and meaning for his existence. If a person could find that meaning and project it onto his existence, no matter what circumstances he faced, he'd probably muster the will to live.

This is an extremely motivating and human approach to life. Experience has demonstrated over and over again the validity of this idea, and

how it can help ordinary people rise to extraordinary heights when subjected to the crucible of illness, divorce, unemployment, alcoholism—and most any other malady. For centuries, medical professionals paid scant attention to the impact mental outlook has on healing. In modern times, with the specialization of medicine, a common complaint is that doctors treat illnesses, not people. The spiritual dimension of healing that arises from inside the soul of the patient has often been overlooked. Fortunately, things are now changing, and the medical profession is becoming increasingly aware of the role mental and spiritual attitudes play in the healing process. These ideas are of particular significance and importance in the military. Our young men and women who are called upon to risk their lives in combat, on a peacekeeping mission, a “routine” deployment, or even in training are subjected to stresses not unlike those endured in concentration camps, or by those facing life-threatening illness.

Part of Frankl's theory is that a person who feels love, or at least a fraternal connection to another human being, already can project some meaning into his existence, however painful that existence may be. In the setting that we as chaplains are most accustomed to, we recognize the importance of relationships and of making the all-important human (and Divine!) connection.

A female Sergeant First Class stationed in Japan was medevaced to Tripler Army Medical Center. She was estranged from her husband and on her own. Facing serious surgery, she called upon her

“Ultimately, man should not ask what the meaning of his life is, but rather must recognize that it is *he* who is asked. In a word, each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible.”

Man's Search for Meaning

chaplain back in Japan, crying and lamenting that she could not bear this all alone. It became evident that she needed people to visit and befriend her at this crisis moment. The chaplain called her each day by phone and made sure that the Tripler chaplain visited her. She later said those calls and visits saved her from giving up before and after the surgery.

Family Systems Therapy

While Frankl's logotherapy seems to be the most universal model, other therapies have their place under different circumstances. Frequently, we have to consider people's problems in the context of their larger network of relationships. For this, Adler's Family Systems Therapy model might work best.

Joe and Denise were experiencing severe marital discord and had spoken about a separation. They both agreed to speak to a chaplain. Joe was the custodial parent of a ten-year old daughter (Mary) from a previous marriage that ended due to his ex-wife's drug abuse. Denise had minimal education and held a series of low-paying jobs before marrying Joe. They had a two-year-old son, Bobby, and Denise's life was dedicated to being a good mother. But she could not take her husband's constant verbal abuse, calling her "stupid" for any minor "infraction" (small things like not having dinner ready on time). Denise was also stressed out by Mary's talking back to her and refusing to accept any discipline. When Denise assigned Mary chores, or tried to discipline her, Mary would shout, "You're not my mother!" They finally sought counseling from the first chaplain they could find—me. It quickly became apparent that Joe was raised in a home where his father abused his mother. It was a family in which men were in control and women were expected to serve them. His mother had suffered a nervous breakdown several years earlier but could not leave her husband for economic reasons. Joe was merely navigating along through life by the maps he "downloaded" as a child. Counseling focused on discussing Joe's childhood, the family model he grew up with, and his current views of family dynamics. Through counseling, he came to realize that the patterns he had learned while growing up could not work in his

current situation and he would have to re-think his relationship with his wife. He was asked to consider whether he would continue to think of her as a servant, or could he create a new paradigm and see his wife as an equal partner. Counseling also included Mary. She spoke about why it was hard to see Denise as a mother figure when her mother was still alive. At this point, the family is still together, working on their problems, and continuing counseling. Although there is still a lot of hard work ahead, they are committed to maintaining the marriage.

The family-centered counseling approach was a valid, functional model in this situation. It was effective because the problem was a result of skewed family relationships and dynamics. By adjusting how each family member related to the others through new maps and paradigms, we were able to create a healthier family dynamic.

In the Adlerian Family Therapy approach, the counselor looks backward—to decode messages that may be hidden in birth order, relationship with parents and siblings, etc. In logotherapy, we look forward. We ask the patient to find a goal, a meaning to his existence. As Frankl states, "What man actually needs is not a tensionless state but rather the striving and struggling for a worthwhile goal, a freely chosen task." It demands our "responsibility" to fulfill our "concrete assignment" which will give our lives meaning.

From this starting point, logotherapy says that a person can find meaning by looking, not inside, but by transcending oneself through work, experiencing something or someone (love), and attitude.

WORK

Through our work we can indeed find a meaning and significance for our lives. We can see beyond the routine assignments we are given, and discover the big picture that is being played out in our lives.

One day, I visited the personnel working at the base post office at Camp Lejeune. I saw a young Marine sorting mail, from one huge sack into several smaller ones. I watched for a few moments and approached him. We began to talk. Clearly, he wanted someone to listen to his story. He told me

about his life before joining the Marines. I found myself drawn deeper and deeper into his story. Then he told me about his life right now. His excitement waned and I noticed his face became blank. Even his voice lost its animation as he said, "Pardon me for saying this, Chaplain, but this job sucks. I hate it. All I do is sort the big sacks of mail into those smaller bags. I'm so much smarter than this, but that's all I do five and a half days a week. Sometimes I feel like I'm ready to go nuts!" "And what happens next," I asked. He continued, "Just as I feel like I'm about to lose it, I think to myself...maybe this letter was written by a little girl here in Jacksonville to her dad. He's a Marine deployed aboard ship, away from home for a long time. He's really hurting, and then mail call comes and he gets this letter. He opens it up and sees the letter and a little drawing his daughter made to cheer him up. He suddenly feels like he can go on and that he's going to make it. I know that my job may not seem like a big deal to a lot of people, but to me I think that each letter I pick up from the sack, maybe it could save a life out there, or at least cheer someone up a little. So that motivates me to continue doing what I'm doing."

This young Marine rose above what might have been a demoralizing experience and found a reason to persevere simply by discovering his logos.

RELATIONSHIPS (LOVE)

Love is the second way of finding meaning in life. Frankl states, "Love is the only way to grasp another human being in the innermost core of his personality." Indeed, many POWs, concentration camp victims, and soldiers in long and arduous combat conditions over sustained periods have clung onto the image of their beloved, and through it, they have found the strength to continue living. I recall during deployment how many Sailors would place pictures of their wives, children and fiancées on top of the rack above their beds so they could stare at it when they were lying down. Others would place the pictures inside their cap to have it

readily available to look at. Their connection to loved ones was deeply spiritual and profoundly motivating. It was real. Through this love, their own human potential was enlarged, at least to the extent that they could complete the deployment and fulfill the tasks that were assigned to them.

ATTITUDE

The third idea of logotherapy is that "suffering ceases to be suffering at the moment it finds a meaning, such as the meaning of sacrifice." It is an especially important concept to present to those who are touched by illness, death of a loved one, unemployment, divorce or any other human tragedy. As stated above, most people can endure just about any loss or privation if they can see a greater reason behind it. If they believe there is no purpose, rationale or meaning to their suffering, they are likely to (as Job's wife recommended) "blaspheme God and die." Many things we wish for in life are denied to us by Divine Providence, fate, or random circumstance.

Chaplains are, as a group, highly caring and compassionate. Our first response is to lessen people's pain. Sometimes that is not possible so we must change strategies and help people through their pain. For this, the Adler, and especially the Frankl, approach are effective. Although logotherapy is not strictly a "religious" approach, we can provide an invaluable ministry to our people by offering them Frankl's three pillars of healing: 1) Find meaning through your daily work and get involved in volunteer activities or community relations projects. 2) Help discover (or rediscover) God's love and teaching about how to make it an essential part of your life. 3) Witnessing that while we will never be able to fathom the reason for the privations and sufferings we endure, only those who can discern a meaning for them will prevail. *TNC*

Chaplain Schranz is Command Chaplain,
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Religious Accommodation for Muslims

by CDR Paul I. Burmeister, CHC, USNR

I recently had the opportunity to spend my two weeks of Annual Training (AT) in the Plans, Policy and Facilities Division of the Chief of Chaplain's Office. While serving as a staff action officer, I was tasked to gather and organize into a desktop manual a number of point papers, background materials, and case studies on providing for the religious ministry support needs of Muslim personnel. This endeavor emphasized for me the importance of understanding religious accommodation within the Department of the Navy (DON). My purpose here is to share some thoughts and lessons learned from this experience.

The American Muslim Council, established in 1987, was the first endorsing agency for Muslim chaplains. In 1993, Army Chaplain Imam Abdul Rasheed Muhammad became the first Muslim military chaplain. Three years later, the Navy appointed its first Muslim chaplain. Since then, two others have been commissioned in the Navy, and all are currently serving on active duty.

Demographic studies, as well as recent experience within the military community, point to growing numbers of Muslim personnel in the DON. This is reflective of our broader American culture. Increasingly, the American experience is that a great variety of faiths, traditions, and persons come to our shores looking for opportunity and freedom. Additionally, many Americans are choosing non-traditional faiths. Our Chaplain Corps' mission is to respond to the religious needs of Sea Service personnel and their families *regardless* of their faith background. In the future, commanders and chaplains can expect to find themselves at the cutting edge of religious accommo-

dation not only for Muslims but for many other faith groups.

When our Chief of Chaplains, RADM Barry C. Black, communicated his vision for the delivery of ministry in the Sea Services at the 2001 Senior Leadership Conference, he mentioned several things we need to do to "make the sun rise on our Chaplain Corps." One thing that particularly struck me in his comments (see *The Navy Chaplain*, May-June 2001, Vol. 5. No. 4) was the fact that we must *celebrate* our religious diversity. This suggests not mere tolerance, but rather a jubilant rejoicing in our diversity. He called us to strive to collaborate and cooperate in the ministry we share, and reminded us of the need to embrace change. How difficult—but how necessary—that is! These speak to the expanding need and requirement for us to live out our unique calling not only to "provide for our own, and care for all," but also "to facilitate for others." Facilitating for others, Muslim or otherwise, requires a particular wisdom, grace, and sensitivity.



True facilitation and/or accommodation cannot happen without an understanding of the issues. The need is not so much for chaplains to understand the fundamental beliefs and practices of Islam (although that helps) as to understand the policies and procedures for responding to specific requests for religious accommodation. Part of our ministry is to foster dialogue and relationship. That dialogue will enable us to facilitate the religious needs of Muslim personnel more appropriately and effectively. Commitment to this process will help us not only to meet their religious needs but also to dispel misconceptions wherever they may exist.

As those responsible for providing religious ministry support in the Navy, chaplains *must* be prepared to address accommodation issues. Department of Defense (DOD) Directive 1300.17 and SECNAVINST 1730.8A are the guiding lights on religious accommodation in the Navy. DOD “places a high value on the rights of members of the Armed Forces to observe the tenets of their respective religions. It is DOD policy that requests for accommodation of religious practices should be approved by commanders when accommodation will not have an adverse impact on military readiness, unit cohesion, standards, or discipline.”

The Navy has entrusted commanders with significant discretionary authority to implement and apply DOD and DON instructions in their particular settings. They are responsible for prohibiting any activities that could detract from mission accomplishment or interfere with good order and discipline. While religious accommodation can never be *guaranteed* for any faith group – Christian, Jewish, Islamic, or others, the intent of the instructions is to make accommodation whenever and wherever possible, without negatively impacting the command.

Requests for religious accommodation for Muslim personnel frequently deal with uniform issues, especially religious headgear, the *kufi* for males and the *hijab* for females. Other requests have focused on such things as dietary concerns and the observance of feast days. Significant Holy Days for Muslim personnel include: The Holy Month of Ramadan – one month of fasting, spiri-

tual re-edification and affirmation; Feast of Id-ul-Fitr – three days at the conclusion of Ramadan; and the Feast of Id-ul-Adha (a festival commemorating Abraham’s willingness to sacrifice his son to show his obedience to God). In connection with these Holy Days, chaplains and commanders will need to consider how to accommodate service members’ requests for fasting, duty hours, or days off for worship or for pilgrimage, and perhaps to be exempted from strenuous physical training. The instruction is the clear guide in these matters.

Service members may and should request accommodation of their religious practices from their command. Defense policy provides Muslims and those of other faiths assurance that their

religious practices and traditions will be considered fairly and respectfully, and accommodated to the greatest possible extent in the specific military context.

The constitutional right to religious liberty and expression makes our Nation great! Our Nation and Navy provide a dedicated corps of chaplains whose job is to ensure and facilitate the free exercise of religion for all. It is

incumbent upon our Corps, along with those providing religious ministry in the other services, to protect and promote this precious freedom...for Muslims and all others. A clear understanding of the content of SECNAVINST 1730.8A, “Accommodation of Religious Practices,” is vital to carrying out our professional duty. *TNC*

Chaplain Burmeister is a Naval Reservist and is Executive Officer of MEFREL 713, Great Lakes, Illinois.



A Synopsis of SECNAVINST 1730.8A “Accommodation of Religious Practices”

Prepared by CDR Paul I. Burmeister, CHC, USNR
June 2001

- 1. What is the policy?** DON policy is “to accommodate the doctrinal or traditional observances of the religious faith practiced by individual members” of the service. The policy gives *guidance* (not requirements) for all members of the DON:
 - Navy and Naval Reserve
 - Marine Corps and Marine Corps Reserve
 - Naval Academy and ROTC students
 - Candidates and applicants for officer accession programs or enlisted military service

- 2. When is accommodation granted?** DON cannot *guarantee* accommodation at all times. Accommodation depends on “military necessity.” Accommodation will not be granted when doing so may have an “adverse impact” (as determined by the commanding officer) on one or more of the following, :
 - a. military readiness
 - b. individual or unit readiness
 - c. unit cohesion
 - d. health
 - e. safety
 - f. discipline

- 3. What types of practices are typically accommodated?** In each of the following situations, accommodation is possible, and will be granted only when certain factors (e.g., risk, duties, foreign regulations, etc.) are substantiated or satisfied:
 - a. Religious observances
 - b. Dietary observances
 - c. Immunization waivers
 - d. DNA specimen sample waivers
 - e. Uniform wear and appearance

4. What are the basic uniform guidelines for accommodation?

- a. Not visible or otherwise apparent (e.g., affixed or appended to uniform)
- b. Doesn't interfere with performance of military duties (e.g., safe, effective operation of weapons or equipment, or mission accomplishment)
- c. Doesn't interfere with proper wear or functioning of **any** uniform article, special or protective clothing, or equipment
- d. Must be "neat and conservative" (i.e., discreet and tidy in style, size, design, brightness, and color)
- e. Religious jewelry must conform to uniform regulations for all other jewelry
- f. Chaplains and service members *may* wear religious apparel when conducting or attending worship services or rites for their faith group
- g. Hair and grooming practices are not considered "religious apparel"

5. Who has authority for decisions on accommodation? The CNO and CMC do, but this may be delegated to lower echelons. Local commanding officers, for example, may authorize wearing visible religious apparel with the uniform (that is, within guidelines). All denials of accommodation requests may be reviewed by CNO or CMC, if requested.

6. What factors affect command decisions on this? Individual consideration of cases must occur, but the following will affect and guide decisions made:

- a. Importance of items 3 (a) through (e) above
- b. Religious importance of the accommodation to the requester
- c. Cumulative impact of repeated accommodations of similar nature
- d. Alternative means available to meet the request
- e. Previous treatment of the same or similar requests, regardless of reason

7. What administrative actions can be taken if accommodation isn't possible?

Reassignment, reclassification, or separation from the service, consistent with SECNAV and service regulations may occur. UCMJ applies where appropriate.

Islamic Resource Review

Fiqh Made Easy: A Basic Textbook of Fiqh by Dr. Saalih al-Sadlaan. Translated by Jamaal al-Din Zarabozo. Al-Basheer Company for Publication and Translations. Boulder, Colorado. 172 pages, 1999.

Reviewed by LT Youssef H. Aboul-Enein, MSC, USN

Like the other major monotheistic religions, Islam contains a body of laws governing a person's relationship to God, to his fellow human beings and to the world in which they exist. Islamic jurisprudence also known as *Fiqh* is comprised of *Quran* (Muslim Holy Book), the *Sunnah* (Prophet Muhammad's Sayings and Actions) and the concept of *Ijtihad* (rulings made for matters not in either the Quran or Sunnah). Although schools of religious thought sprouted in Medina and Kufa (now in modern day Iraq), today's Muslims usually derive their laws from three major schools of theology (Mailki, Hanbali and Hanafi). One can actually receive a doctorate in Islamic *Fiqh*. The purpose of this book is to make these laws easily understood for those practicing Muslims needing guidance in everyday matters. Dr. Al-Saadlan is a Professor of Islamic Law at the Muhammad Ibn-Saud Islamic University in Riyadh, Saudi Arabia. This university has a satellite campus in Falls Church, Virginia, that holds workshops for Islamic Lay-Leaders serving in the Department of Defense. The book's three parts cover issues such as cleanliness, prayer and types of prayer, the giving of taxes to the poor (*Zakat*), fasting and pilgrimage. There is also a comprehensive chapter on rulings regarding business transactions, family obligations and marriage. The book's translator, Jamaal al-Din Zarabozo, lives in Colorado and lectures frequently at The Institute for Islamic and Arabic Sciences in America, the satellite campus at Falls Church.

The Pillars of Islam and Iman by Muhammad bin Jamil Zeno. Dar-us-Salam Publications. Riyadh, Saudi Arabia. Available through their branches in Elmhurst Queen, New York, and Houston, Texas. English translation published in 1996. 264 pages.

Reviewed by LT Youssef H. Aboul-Enein, MSC, USN

Syrian Islamic scholar Muhammad bin Jamil Zeno has taught for decades at the prestigious Dar-ul-Hadith Al-Khairiyah in Makkah, Saudi Arabia. A prolific writer, his books are widely accepted for their thorough research using authoritative Islamic texts. This book is one of his most famous because it focuses on the basic five pillars of Islam. Zeno takes references from the *Quran* (Islamic Holy Book) and the *Hadith* (Sayings of the Prophet Muhammad) to illustrate each point of discussion. This translated edition also includes many other topics with chapters on marriage, manners, prohibitions on usury and much more. Originally written in Arabic, Muslim shipmates will find this translated edition a valuable guide that is written in an easy to understand manner, making Sheikh Zeno's work well received and popular.

Reflections of a Gray Shepherd

by CAPT Victor Smith, CHC, USN



Editor's Note: The "Gray Shepherd" of the U.S. Navy Chaplain Corps is the honorary title given to the captain who has been serving on active duty longest as a chaplain. Chaplain Smith entered active duty in April 1972. He will retire in March 2002. We asked Chaplain Smith to share lessons he learned during his initial tour which was in Viet Nam.

I reported for duty in the jungle within weeks of reporting to my first duty station! Colonel Talbert was just assuming command of MAG 15's piece of Task Force Delta. 1st MAW had just moved out of Da Nang into Nam Phong. The colonel sought me out and said, "Chaplain, I want to see you in my office bright and early tomorrow morning." What an introduction! Just when was "bright and early?"

At 0600, wearing brand new utilities, I was ushered into his office (tent) by the Sergeant Major. The colonel started right in: "Chaplain, I don't know if you know what your job is around here." His voice was gruff, and a huge lump (my heart?) was in my throat. "But if you're in your office more than 50 percent of the time, you aren't doing it."

I thanked him and concurred. He continued, "I don't want to know who comes to you, but I do want to know what the general nature of things are, and how I can help do my job better. You are a key element. Your confidentiality means a lot, and you need to be out there with my Marines." The lump turned into a warm feeling that grew as time went on.

That first tour included heavy op-tempo, tents in tropical heat, no running water, the incursion of various kinds of drugs, and monsoon rains which made for quick showers if you wanted to rinse off thoroughly, since work stopped for nearly everyone to grab towel and soap. (Not for mixed company!) But I learned some lessons that have served me well over these years:

1. Focus on the troops. Know their needs. Know what's going on. LISTEN! LOOK! Get out and about.
2. Remember, the CO has pastoral needs, too.
3. Take worship to the people. Create empowerment. Get lay involvement going.
4. Create morale! God's care for his children is a primary message. Use scriptural models as tools, as "go-by" behaviors people can take away and put into practice in their own lives.
5. Don't break confidences, but be straightforward. (I tended to believe people until they proved that they were not straightforward.)
6. Keep yourself in shape. Not just physical fitness, but alert, rested as much as possible under the circumstances, and spiritually nourished. Keep "prayed-up."
7. Help interpret cultural differences to put a context on appreciating where they are and what they are doing. Provide transition support for those arriving and departing. Model behavior.
8. Let the command know where you are! Communicate!
9. USE THE SYSTEM! (This means you must learn it first.) Complete staff work. Don't allow holes from shoddy homework. However, use the Pareto principle: If you wait, perfection will be outdistanced by reality, and it may be too late to act.
10. Be flexible, assume nothing.
11. Address everyone's religious needs. Ask: "How can I help *you* meet *your* needs?"
12. Remember, these are the "good old days." When you are old, with children bouncing on your knee, there will be tales to tell. Make sure they are good ones.

Hitting the Deck Running

by LT Michael Tomlinson, CHC, USNR



When my recruiter, Chaplain Herb Griffin, told me in February 2001 that a Naval career would be fast-paced and full of adventure, I didn't know how true his words would be.

It all began with a Chaplain Corps interview on the morning of May 15, 2001. Everything seemed to go well with the meeting, but no decision had been made as I flew back home to Texas. Resolved to leave things in God's hands, I settled back to enjoy the flight. No sooner had I stepped off the plane in Austin, Texas, than I learned the good news—I'd been accepted into the Navy Chaplain Corps. Since there were only three weeks to go before the summer class, it seemed logical I'd report to the fall class. (I can almost hear you laughing.) As God and the Navy would have it, my orders were to report to the Naval Chaplains School on June 11, 2001. That's when I should have learned, God and the Navy both work in mysterious ways.

Originally, my orders were to Pearl Harbor, Hawaii. In our first get-together, there were two things Chaplain Griffin assured my wife Rhonda of—that my first billet would not be Pearl Harbor or overseas afloat. In a way I got both. My original orders to Pearl Harbor were changed within a week of reporting to school, and I was ordered to USS EMORY S. LAND (AS 39) in La Maddalena, Sardinia, Italy.

At first, Rhonda thought all her time watching *Magnum P.I.* reruns had gone to waste. But after talking to the detailer, Chaplain McGeory, we realized that all we were doing was exchanging an American based paradise for a European "vacation" with beautiful beaches, a paid Mediterranean cruise and fine cuisine. We thought, "It just doesn't get any better."

Thinking it would be wise to report a day early to school, I got there on Sunday at 1600. I flew into the Providence airport and squeezed into a Kozy Cab which dropped me off at King Hall. Someone in uniform told me to muster on the Parade Deck in five minutes in a suit and tie. I thought, "Toto we aren't in Kansas anymore."

The summer slipped by at a dizzying speed. Finally, the day came to detach from Chaplain School and report to my new command. What could go wrong? I should have known better, but how could anyone imagine that my wife's run-in with the U.S. Army over her visa in late June (only resolved by Chaplain Kaprow at the eleventh hour) would delay her entry permit to Sardinia and change my arrival date from September 8 to September 10?

My first itinerary, detaching from Newport, had me leaving school and flying directly to Italy. Not having seen my wife all summer, I had to work with SATO to rearrange things to go home and see my family. Thankfully, I was able to get a revised itinerary that allowed me to go home. I returned to Providence, RI, on September 8 at 1700 and left that same airport the next day at 1355 for Newark, New Jersey, Rome, and Sardinia.

The flight from Providence to Newark was uneventful, but now I find it very poignant. As I looked out the window on take-off, I marveled at the beauty of the "Big Apple," noting the magnificence of the World Trade Center's twin towers, little knowing what tragic fate awaited the city and those two spires.

After an eight-hour flight crammed between two individuals who would not pass the Navy's weight standards, I landed in Rome, where I caught a flight to Olbia, Sardinia. In Olbia, I was met and whisked across terrain that seemed very familiar. (Sardinia is the location where all of Clint Eastwood's "Spaghetti Westerns" were shot.)

Within minutes of arriving in Palau, I boarded a converted WW II LCM that trudged across the bay to my new command, the USS EMORY S. LAND (AS 39). Waiting at pier side was a new friend—Chaplain Ted Knach (who I was to replace). Moving quickly, I found myself at Level 2, Frame 55, the Chaplain's Office, meeting Chaplain Ernie Worman. Within an hour of that meeting, we were underway for Gaeta, Italy. Accompanying us from the base chapel at NSA La Maddalena was Chaplain John Geinzer, a Roman Catholic priest.

The USS EMORY S. LAND is not a sleek frigate or destroyer, formidable cruiser or awe-inspiring aircraft carrier. She is a sub-tender (in reality, serving both the submarine and surface communities). A ship that, while lacking the glamour and pizzazz of her sisters, is squared away and ready to do her duty. In the last six months, she has been underway over 50 percent of the time. During this time of national crisis, she has performed admirably. Her hard working crew of 1200 men and women, of all races and backgrounds, is an example of why America is the greatest sea power in world history.

Day one was spent doing what we do best: deck plate ministry. Ted took me all over the ship so I could get a feel for my new “home and congregation.” Suddenly, a nightmare burst onto the world stage and we learned of the “Attack on America.” What was scheduled to be a one-day trip to the coast of western Italy for Community Relations Projects (COMRELS) and training, turned into an extended voyage and an incredibly rewarding time of ministry and “firsts.”

My introduction to evening prayer on the ship came the night of the attack on New York City and our capitol. Words cannot describe the feelings that bombarded me as I made my way to the bridge. Knowing that 1200 men and women are listening to your prayer—seeking guidance, comfort, assurance and strength—is humbling.

Here is the prayer I offered:

Tonight, O Lord, we come before you with hearts full of sadness and sorrow at the tragedy that has befallen our nation and the world. Words cannot fully express the emotions that engulf us, but in this time of loss and national crisis, let us come together as a people to uphold the principles of freedom and justice that make our nation the beacon of hope in a hopeless and despairing world.

For those who have suffered loss, we pray for comfort.

For our President and national leaders, we pray for wisdom.

For those who sacrificially serve our country (as do the men and women of this ship), I pray for courage.

For our families, we pray for their safety and well-being.

Thank you, Lord, for our country and the opportunity to serve and protect it. In the days ahead, we ask for the strength and the ability to do our duty with unfailing patience and devotion, despite our uncertainties and human weaknesses, trusting in you for our strength.

Recalling the words of the Psalmist, “For the Lord has heard the voice of my weeping. The Lord has heard my supplication; the Lord will receive my prayer. Let all my enemies be ashamed and greatly troubled. Let them turn back and be ashamed suddenly.” Amen

Over the next few days, I was privileged to be the speaker for the National Day of Prayer and to participate in a memorial service for those who lost their lives in New York City, Washington, DC, and Pennsylvania.

The opportunities to minister have come fast and furiously during my first month. In a dramatically short time, my life has been thoroughly transformed by serving as a U.S. Navy Chaplain, but I have been more than blessed and fortunate. From what I have seen and personally experienced in my first weeks in the fleet, this is the way the Chaplain Corps should work—men and women of faith serving alongside one another and helping one another to meet the spiritual, emotional, moral and morale needs of the Sea Services.

Our work as Navy Chaplains is valuable, rewarding, and life-changing. At Officer’s Training, our CO pointedly cited the chaplains as doing a good job in helping maintain our young sailors morale in the face of great stress and trauma! In a few words, Captain Gray affirmed why there is a Navy Chaplains Corps.

Chaplain Griffin was right: Naval Chaplaincy is a fast-paced and adventurous ministry—and I wouldn’t have it any other way. *TNC*

Reserve Chaplain's Congregation Rallies to Support Recall

by CDR Elizabeth Jones, USNR



Naval Reserve Chaplain Kirk Morledge of Madison, Wisconsin, has been in the Naval Reserve for nine years. During that time, he has ministered to Sailors aboard aircraft carriers and submarines, served with Marines in the California desert, and on a Naval Air Station overseas. Now he is supporting the nation's campaign against terrorism. He is among some 8,500 Naval Reservists nationwide who have been mobilized since the September 11 tragedy.

Morledge is pastor of the First Presbyterian Church in Waunakee, Wisconsin, just outside Madison. "This obviously is disruptive to the congregation, especially just before Christmas," said Morledge, "but they have been very supportive of me and my family. Many have told me they are proud and feel as though this is a way they can contribute in support of our country."

The recall creates additional hardship for his wife and their family. Her father passed away four days before Morledge was scheduled to report for mobilization processing. "Two days after I received word of the recall my father-in-law slipped into a coma," said Morledge. "He died two days later. The Navy gave me an extension, but my wife has encouraged me to go, saying her father would have wanted me to go." His father-in-law was a 36-year veteran of the Coast Guard, who served during World War II and retired with the rank of captain.

Chaplain Morledge's congregation has vowed to support his family over the holidays and while he is gone. Clare Watson, a member of his congregation, has a son onboard the aircraft carrier USS CARL VINSON, also deployed in support of Operation Enduring Freedom. When her son learned of the pastor's recall, he sent an e-mail home explaining the important role of a Navy chaplain.

"The ship's chaplains have this way of transforming an unfamiliar situation into something a little closer to home," the son wrote. "Chaplains like Pastor Kirk, from our hometowns across



RADM Kirk Unruh, Commander, Naval Reserve Readiness Command Midwest with Chaplain Morledge.

America, are out here with us. If not for them, we would lose strength and the nation would lose strength. I know it will be difficult for the congregation to give up such a gifted pastor, but from the bottom of our hearts, we salute you."

"Pastor Kirk has such a gift to share with those young men and women," added Mrs. Watson.

Rear Admiral Kirk Unruh, Commander of Naval Reserve Readiness Command Midwest, sent a letter of gratitude to the church.

"I want to recognize the sacrifice you are making for your country," Unruh told the congregation. "And I don't take the word 'sacrifice' lightly. I realize this time of year is extremely significant and busy for many churches and to lose a senior pastor for an extended period of time is especially disruptive. We appreciate the way you have joined hands in support of Kirk and his family.... You can be sure that his multiple talents will be fully utilized and that his contribution to the cause of freedom and our national security will be significant and highly valued." *TNC*

CDR Jones is the REDCOM Midwest PAO.

Notes...from the Detailer

by CAPT Bob Burt, CHC, USN

Sometimes when basketball players are “shooting the lights out” and literally scoring at will, they will say something like, “I was in the zone.” For Naval Officers, being “in the zone” has totally different connotations. Well, maybe there are some similarities. For both hoopsters and Naval Officers, it’s exciting to be “in the zone.” But for us, being “in the zone” can be a time of uncertainty and anxiety. Chaplains and spouses can find themselves on edge, struggling to stay focused, and, of course, praying hard. Our labors as chaplains in the U.S. Navy are evaluated in a performance-based and record-supported system. It’s not an “every once in a while, get hot and shoot the lights out for a game or two” structure. It’s “long-haul, sustained performance, able to provide ministry in many settings” production.

What can I do to keep my performance consistent, documented, and impressionable? I’m glad you asked. Some may say, “I don’t document when God uses me in a significant way, for me to take credit is almost sacrilegious.” I would ask you to consider how many times in the Hebrew scriptures, when the Lord’s chosen vessels had a spiritual experience, or a religious victory, they took the time to build a monument or a memorial to document the event. It’s scriptural to document performance!

So, use a Day Timer or some other form of record keeping you can review when you sit down prior to fitrep time. This will help you to provide specific input of your accomplishments.

Be diverse in your ministry. The easiest guy to stop on the court is a one-dimensional player. Develop your skills as a multi-dimensional chaplain. Don’t just do the jobs you feel comfortable doing. If you’re a great preacher but weak as a

counselor, work on the weakness. If administration is painful, bear the pain and develop the skills. If you’re introverted and knocking on doors is traumatic, start practicing on your doors at home because you can’t succeed in the Corps and not be able to develop command presence. Show the Navy and the Chaplain Corps that you are effective everywhere you go and in everything you do. Every assignment is career enhancing if you make it so! Keep the Detailer honest in moving you around geographically and experientially. We will automatically try to make that happen. Cooperation is essential.

Remember that **your record is your responsibility!** The command is accountable for submitting documents to be filed in your official record, but you must follow-up to ensure all fitness reports, awards, citations, etc., do, in fact, reach their destination at NAVPERSCOM. Check your microfiche!

There are those in the USN and the CHC who feel slighted and even insulted when they are not selected for promotion. I can tell you, having sat on a board, the system is not perfect, but it is as honest and equitable as it can possibly be. It is a sobering, humbling, prayerful experience to have even one vote in the destiny of an officer. The board members don’t take it lightly. **You** must make sure the selection board members have everything they need to make an informed, knowledgeable decision as to your potential for future service. But remember that God’s kingdom extends beyond the Sea Services. Just because your naval ministry comes to a close doesn’t mean your ministry has ended. Ultimately, we must find our peace in board results in the only One who gives true peace. *TNC*

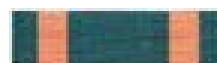
Within the Chaplain Corps/RP Family



Meritorious Service Medal

CDR Ralph W. Arnold, CHC, USN
USS DWIGHT D. EISENHOWER (CVN 69)

CDR Gerald L. Gray, CHC, USN
CREDO Norfolk, VA



Navy/Marine Corps Achievement Medal

RPCM (FMF) Paul J. Driscoll, USNR
MARFORLANT Norfolk, VA

RPSN Brandy L. Matteson
CREDO Camp Pendleton, CA



Navy/Marine Corps Commendation Medal

LCDR Christopher C. VanInwagen, CHC, USN
NAVSTA San Diego, CA

RPC (AW/FMF) Douglas Hall, USN
NAS Pensacola, FL

RPC (FMF) Louise Jackson, USN
II MEF Camp Lejeune, NC



Military Outstanding Volunteer Service Medal

RPC (FMF) Louise Jackson, USN
II MEF Camp Lejeune, NC

Senior Sailor of the Year

RP2 (SW/FMF) Michael A. Beeler, USN
II MEF Camp Lejeune, NC

Sailor of the Quarter

RP2 (FMF) Lynton L. Leacock, USN
II MEF Camp Lejeune, NC

RP2 (FMF) Yolanda Bond, USN
II MEF Camp Lejeune, NC

RP3 Timothy J. Rioux USN
II MEF Camp Lejeune, NC

RP3 Steven P. Zurek, USN
II MEF Camp Lejeune, NC

RPSN (SW) Obadiah Burnett, USN
II MEF Camp Lejeune, NC

Enlisted Surface Warfare Specialist

RP2 (SW) James M. White, USN
USS GETTYSBURG (CG 64)

Fleet Marine Force Warfare Specialist

RP2 (FMF) Yolanda Bond, USN
II MEF Camp Lejeune, NC

RP2 (FMF) Lynton L. Leacock, USN
II MEF Camp Lejeune, NC

RP2 (FMF) Chastity M. Morales, USN
2D MAW MCAS Cherry Point, NC

Seabee Combat Warfare Specialist

RP2 (SCW) Gregorio Arista, USN
CBC Gulfport, MS

IN MEMORIAM

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Waterfront Support Unit, P.O. Box 280113 Naval Station, Mayport, FL 32228-0113

III MEF Celebrates Religious Ministry Team Anniversaries

RPC Peter R. Dyksterhouse, left, religious program specialist, III Marine Expeditionary Force, Lt. Gen. Wallace C. Gregson, center, Commanding General, III MEF, and CAPT Henry Nixon Jr., III MEF Chaplain, cut a piece of the anniversary cake on December 6 during the Religious Ministry Team Anniversary Ball. The ball marked the 226th anniversary of the Chaplain Corps and the 23rd anniversary of the Religious Program Specialist Rating.



PDTC Participants Visit U.S. Naval Home

Chaplains attending the January 2002 PDTC in Gulfport, Mississippi, had the opportunity to visit the U.S. Naval Home for lunch. The event was arranged by Chaplains Doug Lawson and Doug McClannahan with the assistance of RPC Chambers.



Chief of Chaplains' and Chaplain of the Marine Corps' holiday visits to the "Tip of the Spear"



Chaplain Black and RPCM Personnel visit with Religious Ministry Department personnel of USS THEODORE ROOSEVELT (CVN 71) in the Arabian Sea.



CNO, Admiral Vern Clark, looks on as Chaplain Black speaks to the Crew of USS BONHOMME RICHARD (LHD 6) in the Gulf.



Chaplain Iasiello speaks with a Sailor in Sonar Control aboard USS LEYTE GULF (CG 55).

Chaplain Iasiello speaks to Marines at Mass in Afghanistan.





MCA NATIONAL INSTITUTE
9–11 April 2002
San Diego, California

Handlery Hotel and Resort
950 Hotel Circle North
San Diego, CA 92108
(619) 298-0511 / 800-676-6567

SCHEDULE OF EVENTS

TUESDAY:

0900 - 1230	Registration
1300 - 1530	Seminar: "Leadership For These Times I"
1600 - 1700	MCA Annual Meeting
1830 - 2130	Keynote Dinner

WEDNESDAY:

0830 - 0915	Memorial Service
0930 - 1130	Seminar: "Leadership For These Times II"
1130 - 1330	LUNCH
1330 - 1600	Seminar: "Leadership For These Times III"
1615 - 1700	Annual Meeting
1830 - 2130	Emerson Award Dinner

THURSDAY:

0800 - 0900	Prayer Breakfast
0930 - 1130	Chiefs of Chaplains Presentations
1130 - 1330	LUNCH
1330 - 1600	Seminar: "Leadership For These Times IV"
1830 - 2130	National Citizenship and Distinguished Service Award Banquet

NOTE!

Hotel reservations must be made not later than March 8, 2002, in order to receive the MCA National Institute rate of \$99.00 single/double.

Registration Form and Additional Information are available via the internet at: www.mca-usa.org.

DEFENSE DEPARTMENT AUTHORIZATION

The National Institute has been approved by DOD in a letter dated 26 July 2001, as follows: "The Department of Defense finds this event meets the minimum regulatory standards for attendance by DOD employees. The finding does not constitute a blanket approval or endorsement for attendance. Individual DOD component commands or organizations are responsible for approving attendance of its DOD employees based on mission requirements and DOD regulations."

SPECIAL EVENTS

TUESDAY:

A seminar on "Servant Leadership" will be presented by LtG Richard D. Lawrence, USA, (Ret), former President of the National Defense University.

WEDNESDAY:

Chaplain (BG) James Spivey, USA (Ret) will lead a seminar on "Leadership in the Aftermath of September 11, 2001" and CAPT David J. Carey USN, (Ret) author of *The Ways We Choose, Lessons for Life from a POW's Experience* will lead a seminar on "Collaborative Leadership." At the Emerson Dinner, Chaplain Corbin L. Cherry, PhD., will speak on "Pastoral Care in Time of Crisis" and new Emerson members will be inducted in the Emerson Foundation.

THURSDAY:

Ms. Betsy Sanders, a business consultant, corporate director and author of *Fabled Service* will speak at the Prayer Breakfast. Presentations will be given by the Chiefs of Chaplains. Admiral Leon A. Edney, USN (Ret), former Commander-in-Chief, U.S. Atlantic Command/Supreme Allied Commander, Atlantic, will speak on "Leadership in a Global Environment." At the banquet, the MCA Distinguished Service Awards will be presented and The National Citizenship Award will be presented to Admiral James M. Loy, Commandant of the Coast Guard.